

# LATTER DAY SAINTS SOUTHERN STAR

BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED. GAL. 1:8, 9

VOL. 2.

CHATTANOOGA, TENN., SATURDAY, AUGUST 11, 1900.

No. 87.

## ONWARD EVER!

BY HELEN HINSDALE RICH.

Do the duty nearest,  
Cling to truth the clearest,  
Face the ill thou fearest,  
Hold thine honor dearest,  
Knowing God is good.

Life is worth the living;  
What foe withstands forgiving?  
Love lives but in believing,  
Peace follows after grieving,  
For death is only life!

All good awaits thy earning;  
Great souls for light are yearning;  
Heaven's lamps are always burning;  
Bless God, there's no returning  
Unto our buried past!

## OUR CONFERENCE PRESIDENTS.

Elder Herbert Z. Lund.

In these days of dishonesty and deception, when avarice and the desire for personal gain employ and subvert the finer and ennobling qualities of manhood, it is pleasing to meet a man who possesses a brilliant, active intellect, whose life is unimpaired by the sins of the world and whose personality, because of his virtues, inspires confidence, respect and honor. Elder H. Z. Lund, whose portrait is herewith presented, is such a man. He is a type, a fair type, of "Mormon" manhood. And people who are acquainted with the pure and elevating influence of the teachings of the Latter Day Saints, will readily appreciate the importance of the term "Mormon manhood," and will know that the subject of this sketch is a character of no common virtues.

Elder Lund first saw the light of day in Ephraim, Sanpete county, Utah. There in the tops of the mountains, where nature smiles and the air is fresh and the waters pure, far above and away from the smoke and dust and the weakening influences of the dense populations of the east and the west, the boy Ray grew in strength and purity. During his infancy and youth his parents inculcated into his life those principles which ever enter into and make up the man in after years. And now that he has merged into manhood, he serves as a living reflector of the worthiness and chastity of his "Mormon" mother and father.

Elder Lund spent the first twenty years of his life in his native county. He completed the school courses prescribed in the grammar grades and State academies of Sanpete county, and did credit to his scholarship in the Brigham Young academy at Provo, Utah, where so many princes of Zion have studied and devel-

oped. And for the past three years, previous to his missionary life, he assisted in the instruction of the young people of southern Utah. Whether as instructor in the school room or as teacher in the Sabbath school, Brother Lund always wore a smile and was never found without a kind word of advice or sympathy for the most obstinate and unruly pupil. By the employment and observance of the same deportment, he has won the love and confidence of his fellow laborers in the missionary field.

When Ohio was divided into two con-



ELDER HERBERT Z. LUND,  
President of the North Ohio Conference.

ferences, Elder Lund, who had acted as President Maycock's counsellor at Cincinnati, was called to preside over the North Ohio division, the baby conference and the northernmost of the mission. His headquarters are at Cleveland, on Lake Erie.

Although President Lund has been in the missionary field but ten months, he has made great advancement. His friends love, honor and respect him, and he has many friends. The work in Northern Ohio cannot do else than progress under President Lund's management. And success and prosperity will accompany him in whatsoever pathway his judgment may direct his footsteps.

## History of the Southern States Mission.

(Continued from page 286)

AUGUST, 1898.—On the 6th and 7th inst. conference was held with the Florida Elders at New Zion, Columbia county, Florida. A good time was enjoyed by all present. Several public meetings were held and much choice counsel and timely instruction were given. The Elders of the South Carolina conference were called together at Bridgeway, those of Louisiana, North and South Alabama meeting in conference assembled a few days earlier. In South Alabama a wonderful outpouring of the gift of the Holy Ghost was manifest, while in the North Alabama district the Elders were presented with two notices, in the form of petitions or lists, warning them to leave. The names of two prominent ministers of the community headed the lists or petitions.

While Elder Nelson was over in Kentucky holding conference, President Rich was journeying among the Elders and Saints of North and South Carolina. Both reported enjoyable times and Elders feeling well in the work. Just before the close of the month conferences were held in East Kentucky, East Tennessee and Virginia. At the first named place Elder John Woodmansee was appointed to preside.

The month closed with considerable sickness among the Elders. At one time all the Elders but five in the Mississippi conference were reported sick. On the 23d inst. Elder Jos. B. Caldwell arrived from Zion, and was appointed to labor in the state of North Carolina.

September, 1898.—The month opened with much bitter opposition manifest in many parts. On the 3d, President Rich left for St. Louis, and returned a few days later in company with Sister N. P. Nelson, Lorin F. Rich, his son, and Le Roy Pugmire, just from Zion. On the 8th inst. a letter from Apostle M. F. Cowley conveyed the sad news of President Woodruff's death. A circular letter was at once sent to presidents of conferences, notifying them of what had occurred and instructing them as to succession in the Presidency. President Woodruff had lived a long and useful life, being sincerely devoted to his God, and for the salvation of his fellow-man. Many hundreds have been brought to a knowledge of the truth through his unselfish, diligent, energetic labors in the work of God. He has gone to receive that never-fading crown of righteousness which will adorn and enwreath his brow forever and forever.

The weather begins to be more mild, and the heat not so oppressive. With this moderation in the weather comes



favorable reports from nearly all the sick Elders. President Rich left on the 8th inst. to attend general conference in Zion.

A letter from Elders James A. Kelley and Albert O. McMullen gave information that a band of seven men (?) dressed in the Ku-Klux garb, had paid them a visit and threatened them all sorts of uncomfortable treatment if they did not leave the community. The Elders left to avoid further injury, and thus escaped the ill treatment which would have otherwise followed.

Elders Melvin Henderson and John S. Sears arrived from Salt Lake City on the 18th and 14th inst., respectively, and were both assigned to labor in the East Tennessee conference. These two Elders were closely followed by a company of thirteen who arrived on the 16th inst. and were assigned their various fields of labor. Their names are as follows: E. Jerome Child, Frank Corbett, Pearls Raymond, Peter Anderson, Alfred Jensen, Sextus E. Johnson, Wandle H. Mace, Leonard D. Cox, Wm. Ruesch, Geo. B. Folkman, Geo. A. West, Alma Iverson and Lealie George.

The close of the month much sickness was still reported, the dreadful yellow fever raging in Mississippi and Louisiana. President Condie and companion were quarantined in Jackson, Miss.

(To be continued.)

### GOD'S GREATEST GIFT.

BY ELDER DAVID H. ELTON.

(Continued from page 283.)

#### BAPTISM—ITS MODE, OBJECT AND PROPER SUBJECTS.

While it is almost universally believed by the Christian world that baptism is a law of God, taught by precept and example by the Savior and His Apostles, still there exists a variety of opinions as to its mode, object and proper subjects. We believe that the word of the Lord is sufficiently clear upon these things, and by the aid of the Spirit of God they are made plain and explicit, being unfolded in a clear, simple, beautiful way, to the convincing of every honest inquirer for truth. Now we know that whatsoever is commanded of the Lord for us to obey is essential to the salvation of our souls. The Father does not deal with non-essentials, but all things spoken by Him are for our profit and learning, that we through obedience to His holy laws and righteous commands may enjoy life eternal.

As to the mode of baptism, first, then, let us glance at the example of that Great One who truly said, "I am the Light, the Truth and the Way." Was He baptized? Verily so! and you remember how that "example is better than precept," that "actions speak louder than words." Yes, example is as the record deeply engraven upon the rock, which neither wind nor storm can erase; while precept without practice is written in the sand only to be washed away by the waves and obliterated by the storms. Our Lord's example is before us—His life and labors are the exact pattern of what the Lord requires of us, therefore it becomes necessary for us to shape and govern ourselves according to the same. If the pattern as given by Christ is acceptable unto the Lord, and we so order our lives as to coincide thereto, does it not appear self-evident that the Lord will be pleased to own and bless us as He was His only begotten Son, when He said, "This is my beloved Son, in whom I am well pleased."

Let us see what act the Savior had performed to bring forth this approbation and sanction of His Father. The Apostle Matthew informs us that while John was baptizing at Bethabara in the river Jordan Jesus presented Himself as an applicant for baptism. John, either by divine inspiration or prophetic revelation, recognized and acknowledged the superiority of Christ's mission and work, and said unto the Lord, "I have need to be baptized of Thee, and comest Thou to me?" The Savior did not deny his pre-

eminence above that of the Baptist, but He told John that this act of baptism was one of the needful accomplishments in order "to fulfill all righteousness." Then

Jesus was baptized, and "went up straightway out of the water; and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him; and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." (Matt. 3:13-17.) It was a righteous decree ordained of God in the heavens that Jesus should come upon the earth to set mankind an example in righteousness, to show them the way of life by His loving acts as well as His righteous commands. Baptism, we have seen, was His first step in attending to ordinances. Baptism is an external, physical act; consequently it is a work of righteousness, the participant therein having believed in God and the Plan of Redemption, and repented of his sins with a godly sorrow, and a soul's sincere desire to sin no more.

John tells us that Jesus went up straightway out of the water. Now the end defines the means. If Jesus "went up out of the water," is it not a logical antecedent that He also went down into the water and was buried there beneath the wave? The end is plainly asserted: "He went up straightway out of the water." The means are that He went down into the water, which would constitute a complete submersion. Baptism, we believe, then, so far as our Lord's example governs and controls our faith, should be by immersion. Some may suppose that the mode of baptism is not an important clause in the injunction given unto us to "Repent and be baptized," but we fail to see why it should be so considered. If obedience in all things is necessary to salvation, then why not obedience as pertains to the exact mode be essential and vital? Who has assumed the prerogative to draw the dividing line? If baptism, which (we have clearly proven) be requisite for each to obey, why not the mode be carried out in connection with all other things which pertaineth to life eternal? It is not for us to tamper or trifle with God's holy laws, and the Savior's divine pattern, but we, as obedient children, should render ourselves subservient to His will and word.

The rite of baptism is significant; its mode, symbolical, and the element in which it is performed, typical. The significance and importance of the ceremony is owing to the fact that it is the counsel and law of God; the symbolism of its mode signifies the death and resurrection of Jesus Christ and our union with Him by being baptized by one spirit into one body; and the element in which the ceremony is performed typifies a birth, for as the child comes from the womb and gasps the breath of life, so we come forth from the watery tomb to walk in a newness of life. This, then, gives us a better understanding of the words of Jesus to Nicodemus, "Ye must be born again. Born of the water, and of the Spirit." This "again" birth is the birth or baptism of water and the reception of that sanctifying additional grace, known as the gift of the Holy Ghost.

Paul tells us (the Saints) that we are "buried with Him in baptism; wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead." (Col. 2:12.) To be "buried with Him" certainly implies a complete immersion, and when we take this passage in connection with the Apostle's words to the Roman Saints, we shall find the self-same idea involved: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." (Rom. 6:3-5.) Here the Apostle not only likens baptism to a "burial" but also to a "planting," which most assuredly signifies immersion, for a "burial" and a "planting"

certainly means a complete covering, and for baptism to resemble either of these it could not be other than immersion.

Moreover, we read concerning John the Baptist: "And John also was baptizing in Enon near to Salim because there was much water there; and they came and were baptized." (John 3:23.) John also was baptizing in "Enon." Why? Because there was much water there. The confusion seems to give evidence of the matter of fact that John selected a place in the river where there was "much water," at least sufficient to completely immerse the repentant believers.

Perhaps it would be well in treating upon this subject to digress just a little from precedent and give a few historical notes from persons who are credited as authentic historians. Mosheim, the great German ecclesiastical historian, says Vol. 1, p. 128, that baptism by immersion was practiced in the first century. Also (p. 211) it was practiced in the second century. Calvin, the founder of the Presbyterians, says that baptism by immersion was practiced by the ancient church. Shaft, the Swiss historian, says it was not until the end of the thirteenth century that sprinkling became the rule, and immersion the exception. Gahn the Catholic historian, says that Novatian was the first man to be sprinkled, this innovation being substituted about 200 A. D. Eusebius also says that Novatian was the first man ever sprinkled (p. 113), but admits that it was not baptism. Surely the writings of these men, who are accounted historians of no small repute, should be regarded with some degree of acceptance.

The object of baptism, the holy writers of the Bible have declared to be for the remission of sins and that we may become members of the Church of Jesus Christ, citizens of the Kingdom of God. We read that "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." (Mark 1:4.) Luke makes a similar declaration, "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins" (Luke 3:3.) To the inquiring multitude on the day of Pentecost Peter taught "baptism in the name of Jesus Christ for the remission of sins," (Acts 2:38), as a condition of salvation. To the converted Paul came the divine command, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16.) This was altogether useless if Paul's sins had already been remitted unto him, as some will declare, who claim that remission of sins is not suspended on baptism, but on faith. Paul had great faith, he had truly repented, and yet the one thing he must do in order to gain a remission of his sins was, "Arise and be baptized." This is plain, and beyond controversy or cavil. Some will say that we are baptized because we are saved and not saved because we are baptized. How do such assertions harmonize with the words of Jesus, He that believeth and is baptized shall be saved. The fact of the matter is this: They make baptism the effect of salvation, when in reality it is the cause. Every student who has any knowledge of mathematics knows that the sum or problem must be in existence before there can be answer of it. The sum is never produced by the answer, but the answer is produced by the sum—the answer grows out of it. Now the sum of all righteousness is obedience, the answer salvation. Well, then, kind reader, baptism being a command of God is the sum to be wrought out, and the answer thereto is a remission of sins, with a promise of the Holy Ghost. To argue otherwise would be to reason fallaciously and to the detriment of our soul's salvation. As well might you hang a sign out over the door testifying to the world that goods are within, when at the same time the houses is empty as to profess a remission of sins through faith only without a strict compliance to that ordinance which God has ordained for the remission of sins—even baptism.

It is clearly seen from the Scriptures that baptism was taught and practiced



for the remission of sins. Thus it had been instituted, and thus it was preached unto the people. All the petty objections that may be offered, and all the frail ingenuity and false reasonings of uninspired men cannot set aside these divine truths. Furthermore, we have additional proof in the Holy Bible. Paul taught the Roman Saints that in baptism the "old man is crucified with Him (Christ) that the body of sin might be destroyed, that henceforth we should not serve sin." (Rom. 6:6.) This, then, should convince and satisfy all who profess to believe the word of God holy and divine.

Who are the proper subjects for baptism? may now be asked with propriety and reasonableness. Jesus said to His Apostles, "He that believeth and is baptized shall be saved," etc. The subject for baptism, then, should be a true believer. This will exclude little children, and admit only those who are capable of knowing good from evil, and who are willing to accept the good, and depart from evil. The Apostles were also commanded to go and "teach all nations," baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. (Matt. 28:19-20.) Little children are not capable of being taught the principles of eternal life in infancy, therefore they are not proper subjects for baptism. "Repent and be baptized," was Peter's counsel to the Jews thus showing that repentance was required before baptism. Little children are freed from sin by the atoning blood of Jesus. "As in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:21.) These little ones are "made alive" to things eternal in Christ by reason of the atonement, for by our own transgressions we alienate ourselves from the Kingdom of God to which by birth we are rightful heirs, but by offenses become strangers and foreigners. Jesus said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." This leads us to believe that hell never heard the wall of the infant's plaint, but Heaven is graced with their sweet faces.

When Philip went to Samaria to preach concerning the Kingdom of God, the people readily gave heed, and were baptized, "both men and women,"—no mention being given of little children. The proper subjects for baptism, then, are they who believe and repent and are willing to serve the Lord God. Baptism is a positive law, and must be obeyed according to the very letter of the law, and in the order given, and for the specific design prescribed by the Law-Giver.

Baptism is a good work, a righteous work, and is the cause of salvation and not the effect. The divine fiat has gone forth: "Except a man be born of the water and of the Spirit he cannot enter the Kingdom of God." (John 3:5.) This is an irrevocable decree, eternal and unchangeable. "I am the Lord God, I change not." "Follow thou Me." Baptism is the initiatory ordinance, the first ordinance of induction into the Kingdom of God. It is the law of adoption; necessary and essential as a preparation for the seal of the Holy Ghost—the witness of God's acceptance of our works of righteousness. In conclusion of this subject let us consider with diligence a few historical notes from eminent writers, as pertain to the proper subjects for baptism: Tertullian, one of the Latin fathers, says: "Let them become Christians when they can know Christ." Calvin admits that baptism is not properly administered unless it is preceded by faith. Dr. Neander, another German historian, remarks: "It is certain that Christ did not ordain infant baptism." Martin Luther, the leader in the Reformation, and the father of all Protestant churches, says: "It cannot be proved by the Scriptures that infant baptism was instituted by Christ, or begun by the first Christians after the Apostles."

The words of the poet upon the subject of baptism are beautiful and worth our careful perusal:

Behold the Lamb of God,  
In His divine array,  
Go down into the flood  
His Father to obey—

In Jordan's stream to be baptized,  
Though by a carnal world despised.

Can we pretend to know  
More fully God's design?  
Can we pretend to show  
A conduct more divine?  
Can we neglect this ordinance  
Without an insult to our Prince?  
(To be continued.)

The Queen of Saxony is of a most philanthropic and charitable nature. In her youth her zeal far exceeded her knowledge, but was never abated. Indeed, she was often in the habit of visiting the poor, under the guise of the Countess of X, in order to come in closer contact with their misery and want. Many laughable mistakes resulted, and at one time she even equalled Marie Antoinette's famous remark about cake as a substitute for bread, when the latter was not obtainable. It happened that the "Countess," entering unexpectedly upon one of her favorites, who felt the pinch of poverty in its most acute form, found the good woman's little boy in tears over a swollen cheek. "What ails the child?" inquired she. "Nothing much," replied the mother unconcernedly; "he was naughty, so I boxed his ears." "Ah, you should never strike a child," said the sympathetic "Countess." "Next time you ought to punish him by depriving him of his dessert."—Exchange.

### A Joyful Time.

BY ELDER EDWARD SAMUELSON.

The Saints and friends of the Heber branch desired to celebrate the 24th of July as "Pioneer Day." Therefore invitations were extended to several of the Elders (in near counties) to attend. The grounds and bowery having been prepared, all was in readiness when the people began to assemble at 10 a. m. Forty minutes later the meeting began and an excellent programme was rendered, commencing with Elder Edward Samuelson giving an explanation of why the Latter-day Saints celebrate the anniversary of the pioneers entering Salt Lake valley. Singing by the congregation, "Gladly Meeting." Prayer by the chaplain, Elder R. E. Skinner. During the programme, several pieces of music were beautifully rendered by the Watlington Brothers' string band. Short sketches of Church history were delivered by several of the Elders, showing the circumstances under which the Latter-day Prophet made his advent, the rise of the Church, and its steady growth and progress during the severe drivings until entering Salt Lake valley, also the hardships of the first few years and the condition and the circumstances that now exist in Utah, educationally and financially, as well as spiritually. Very pointedly was it shown that the Latter-day Saints are loyal to the Stars and Stripes by referring to the same gained by the Utah batteries in the Philippine Islands. Although the Mormon Elders are persecuted from place to place in this boasted "land of liberty," still those same Elders are willing to don the uniform of Uncle Sam and defend the rights of the American Christian ministers in China. Several songs and recitations were rendered by members of the branch and also by some of the Elders, after which six of the young ladies and their assistants commenced to spread on the table roasted chicken, pies and cakes, etc., which had been prepared by the kind ladies of the branch; then it was evident that all were willing to "work," or at least to partake of those things which we should take to sustain the "inner man." While some were preparing the ice cream and lemonade, the rest were enjoying themselves, making or listening to "stump speeches," recitations, etc.

So ended one of the most joyful days ever spent by the Saints of the Heber branch. After a short rest, many of the Saints and friends met at the home of Brother Hopkins to listen to the Elders preach. From the beginning of the

meeting it was evident that the spirit of God was with us, as the Elders all bore a strong and faithful testimony to the truthfulness of the Latter-day work. So abundantly were we blest with the Holy Spirit that the gift of tongues was enjoyed, which was a warning for the people to prepare for the judgments of God that were soon to come upon this land. All seemed to realize their position and felt very humble, many being melted to tears. We hope the celebration did some good in allaying prejudice, as many were there who otherwise would not have come. Those who attended the meeting went away with a new determination to serve the Lord more in the future than they have in the past.

### Abstracts From Correspondence.

We are just in receipt of an appreciative letter from Mr. W. C. Rose, of Dallas, S. C. Mr. Rose is not a member of the Church of Jesus Christ of Latter-day Saints, but is numbered among the few broad-minded of the earth who are willing to investigate our claims, and do as Paul says, "Prove all things; hold fast that which is good." He is a close and studious reader of the Star, and here is what he says concerning the same—his words of appreciation being commendable, and his example worthy of emulation: "You will please find inclosed, One Dollar (\$1) to pay for the renewal of my subscription to that valuable little paper—the Southern Star. I am not a member of any church, but I am a friend to the so-called Mormons, and I like to read their literature, for I can gain more light from it than any other missionary work that I have ever read."

### Releases and Appointments.

#### Releases.

A. J. Stoddard, North Ohio Conference.  
George Davis, North Alabama Conference.  
W. O. Phelps, Louisiana Conference.  
F. L. Osborn, North Alabama Conference.  
George A. Mitchell, East Kentucky Conference.  
W. H. Boyle, South Alabama Conference.

#### Facts About China.

Ancestral worship is said to cost China \$151,752,000 yearly.

The historical works of the Chinese cover mythological periods of from 45,000 to 500,000 years.

China's coal measures are twenty times more extensive than those of Great Britain.

The Chinese are gardeners, rather than farmers, and every kind of fertilizer is used, including the hair from the barber's razor.

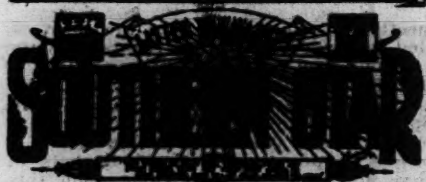
Jesuit missionaries surveyed China in 1708-18, but the people have wild ideas of any localities except their own immediate one.

To the average Chinaman the world is a synonym for China. He calls his country "T'ien Hsia," all beneath the sky, and "Ssu Hai," all between the four seas.

No people attach such importance to their education, such as it is. The gradation of society are, in their order, scholar, farmer, mechanic, tradesman and soldier.

The Americas and Africa are entirely omitted on most Chinese maps, and England, Holland and Portuguese Goa, Luconia, Bokhara, Germany, France and India are arranged on the western side from north to south, in a series of islands and headlands. Russia significantly occupies the whole north, and Siam, Java and Japan the south and east.





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Correspondence from all parts of the missionary field is solicited. Give name and address, or articles will be rejected. Write on one side of paper only when sent for publication. We reserve the right to either eliminate or reject any communication sent in. Address Box 107

SATURDAY, AUGUST 11, 1906.

### ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by them who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

### WHAT IS HEATHENISM?

Under the above caption there appears in the Christian Observer of Aug. 1st, an article written by Rev. R. E. McAlpine. The article for the most part is good, and that which is good meets our approval and indorsement; but Rev. McAlpine, like many of his colleagues, must make an attack upon Mormonism, before his article could be complete for a Christian journal. Here is what the learned divine says: "And when we see how 'Christian Science' and Mormonism are spreading abroad, and even such a transparent money-loving fraud as 'Doctor' Dowle can gull the public, can we deny that superstition is abundant in our home land?" We shall leave the "Christian Science," and "Doctor" Dowle factions to appear in their own defense, and simply treat upon that which most vitally concerns us as a people.

The reverend gentleman defines superstition as a branch of heathenism, and then indirectly accuses the "Mormon" people, so-called, of being superstitious,

hence as a logical sequence of his assertions: Mormonism is Heathenism. This is not strange or new, for we are well aware of this fact, that our good Christian friends have been toiling for the last seventy years to prove Mormonism heterodox, but all in vain. Assertions have been made, it is true, but when brought to the touchstone of truth they have dwindled away into oblivion. It is the truth we want, and the truth we must have, if we would be made free from the entanglements of sin. "The truth shall make you free."

We agree with the gentleman when he declares that heathenism is not limited to so-called heathen lands, but that she stretches her scrawny fingers over the dominion of our own fair Republic. If the worthy preacher would only study the travels and wanderings of the Mormon people from the east to the far west of our home land; how that they have been scourged and flogged, whipped and imprisoned, driven and slain, for the cause of truth! Yes, if he would only give the trials of this people a fair and impartial investigation, we are fully assured that he could not fail to recognize in their persecutors and tormentors the very essence of barbarism, heathenism, and Paganism. Was it because they were superstitious, as the Reverend alleges they are? No, for from it. If there is one tenet in the Mormon faith which calls for a superstitious acceptance, we have not yet discovered the mite, and we would invite our good brother to dust his dogmatic spectacles, and gaze upon the religion of this "peculiar" people in search of the same. On the other hand, the leaders and shining lights of the Church of Jesus Christ of Latter-day Saints have constantly exhorted the people to rid themselves of superstition; to root out the vain traditions of men, and seek the guidance of God's Holy Spirit.

True, Mormonism is spreading abroad; but with the sword of truth—the word of God—she intends to smite the chains of error, tradition and superstition which bind the sons of men in ignorance, and spiritual darkness. Her mission is one of peace; her message one of good will, and her labor one of love. She calls upon all to investigate her claims, and submit themselves to God's holy will with a repentant heart, and a believing mind. Her declarations are bold, but her fortress is strong, for it stands upon the Rock of Revelation—the foundation of all righteousness and truth. She has withstood the wicked assaults of the ungodly for seventy years; she has stemmed the torrent of vile abuse, and braved the storms of fierce persecution, and today she sails on and on, weathering the gale—her destination being the shores of eternal bliss. Let the gloomy shadows of superstition, heresy, and unholy tradition give way, that the rays of living light divine may shine out in perfect brightness, and everlasting splendor, until the earth is full of the glory of God, and the will of God is done on earth, as it is now done in Heaven.

### PERILOUS TIMES.

Paul, the great Apostle to the Gentiles, in writing to the beloved Timothy, uses these prophetic words: "This know also, that in the last days perilous times shall come." (II Tim. 3:1.)

In scanning the news of the day, one cannot fail to be forcibly impressed that the very "times" spoken of by the Apostle Paul are at hand, and that we are even now passing through these "perilous" scenes.

In the far East the black war clouds are gathering thick, soon to burst forth in terrific fury, and cause a torrent of human blood to flow. "On to Peking," seems to be the universal shibboleth of the civilized nations of the earth, and the "powers that be" stand ready to avenge their countrymen's lives, and assert upon the gory battlefield that religious liberty and freedom shall prevail in heathen China.

We read, also, that King Humbert, of Italy, has been cruelly assassinated by a ruthless fiend; that a murderous attack was made upon the Shah of Persia, who barely escaped the villain's thrust; and that the Czar of Russia has been informed that he is the next victim in the assassin's bloody catalogue. With these things before us, can any one deny that we are now living in *perilous times*? Dare any one assert that in this present age we have an era of peace, harmony and good will?

Instead of peace, harmony and good will, we have strife and contention, avarice and deception, hatred and malice, envy and murder, war and desolation. These are manifest in "perilous times"—the times that try the very souls of men. The hour of God's judgment has come, and it behooves each and every one to stand firm in their integrity to do the right and let the consequence follow.

### OPPRESSIVE AND UNJUST TREATMENT.

The clippings here given below are taken from The Chattanooga Times of July 30th, August 1st, and August 6th, respectively:

Ducktown, Tenn., July 29.—(Special).—The people of Shoal Creek, Cherokee county, North Carolina, six miles east of this place, are in open rebellion against a class or sect that professes and preaches sanctification or the second blessing. One hundred and ten of the citizens of that community met yesterday at this church, demolished it, and burnt it up. Rev. Gay Bryant, a Methodist minister, preached a sermon to the excited and infuriated crowd, while the building was burning. It appears that some three years ago, that this doctrine of sanctification was brought to this community, and within a short time, it had a considerable following, and they erected a church in which to worship, as the other denominations refused them the use of their churches.

The teaching and preaching of such a doctrine created a great deal of excitement and confusion. They soon began to teach baptism of fire, the holy dance, the dynamite, the liddyts, the exite, the selfite and many other things never heard of before. They claimed that God had revealed things to them in various ways, such as total abstinence of coffee, meats, medicines, etc. About ten days ago the son of Andy Bryant, who is one of the members of this church, was taken down sick with typhoid fever, and Drs. Kinsey and Pastelle, of this place, were called to treat him. Henry Robinson, Pink Berrang and other leaders of this church went to the home of Mr. Bryant and induced the young man to take no more medicine, and to destroy the medicine that he had in his possession, claiming that they could cure him by "laying on of the hands," and they worked and prayed with the young man over night. In a few days the people and neighbors began to realize that Pink Berrang was becoming insane.

They arrested Berrang and took him to Murphy, N. C., where he was adjudged insane by the proper authorities and is now confined in the jail at Murphy. Young Bryant grew gradually worse and received no medical attention for ten days. All this aroused the indignation of the citizens, so on last Friday P. E. Neelson, Rev. Gay requested all the people to meet them at this church on yesterday morning, for the purpose of destroying it. About 100 people met them there, and of this number six refused to assist in destroying the church, claiming that every man had a right to worship God according to the dictates of his own conscience, and that no one had a right to destroy his property or put him in fear. The other 94 raised and burned the church, and Rev. G. Bryant delivered a sermon while the building was burning.



They passed a resolution notifying the members of this church not to build another church anywhere in that county. Great excitement prevails throughout that county.

Columbus, O., July 31.—Last night a mob stormed a residence in Mansfield, where Zionist Elders were holding services, and captured the Elders.

Two of them—A. McFarland and G. Stevenson, of Chicago—promised to leave the city and were released. The others, C. P. Fisher and A. W. McClurkin, of Chicago, refused to make such a promise, and the mob, after stripping them of their clothing, painted their bodies with ultra marine and paraded them through the streets.

Today John Alexander Dowie, head of the Zionists, telegraphed Gov. Nash from Montague, Mich., asking for protection for the Elders at Mansfield.

The Governor communicated with the Sheriff of Richmond county, who replied that the Elders had left and everything was quiet.

Mansfield, O., Aug. 5.—Overseer John Piper and Elders E. P. Fisher, A. W. McClurkin and A. McFarland, of Dowie's Christian Catholic Church, arrived here this morning at 6:30, as scheduled. A mob of over 2,000 was in waiting.

The policemen refused to allow them to get out of the car, and amid cheers and shouts they went on to Ashland, fourteen miles east. There they attempted to hire a carriage to drive here, but all the liverymen refused their requests.

They telegraphed back at noon that they would be here again at 3:30, and they came. Nearly 4,000 people were at the depot, and again they were not permitted to leave the car. They then said:

"If we can't get off here we will go on to Chicago, but we cannot promise that we will not be back here next Sunday."

The city is quiet again for a while.

These things go to prove that the Chinese Boxers have some very bigoted rivals upon this land of professed religious freedom, where the Flower of Liberty is supposed to bloom in rich abundance, and every son enjoy its sweet perfume, and bask in its delightful fragrance. The patriots' loyal blood was made to flow because of fealty to the cause of freedom, and yet we find such inhuman and ungodly atrocities perpetrated upon the very soil their life's blood defended. Such heathenish acts as these, committed in an avowed Christian land of liberty, consummated by a professed religious people, outclasses the cruelty of the heathen, and totally eclipses the barbarism of the idolatrous savage; because we have been given light, knowledge, and understanding, while the untamed barbarian is destitute of these gifts of enlightenment and civilization; hence "where much is given, much is required," therefore the citizens of this blest land will be called upon to make a better showing, to exhibit more fervent love, than the denizens of Africa, or the heathen Chinese.

We have a land full of Bibles, and there is no need for us to resort to the inhuman practices of those poor creatures whose souls have never been enlightened with the rays of civilization. Where the people are devoid of intelligence so far as culture and refinement are concerned; where the light of man's duty to his fellow-man has never shed its brightness, we may look for brute force in opposition to religious differences; but in this favored land above all other lands under the sun's vast circuit, let us not degrade ourselves by indulging in such brutish, merciless acts as those recorded in the above clippings.

"Wisdom is better than weapons of war." The Lord offers wisdom unto all who call upon Him in faith. If we are Christians let us so live and act as Christ has commanded, "Love your enemies. Return good for evil. Bless and curse not. Pray for those who despitefully use you." These are a few of the duties enjoined upon Christians by the Captain of our salvation—Jesus. If you do not consent to the teachings of Christ, and

follow in His steps, then throw aside your hypocritical guise of Christianity, discard the cloak of religion and cease to try and deceive God and your fellow-man.

We do not believe, as the "Sanctificationists" do; we do not believe as the Chicago Zionists do; but we do believe in law, order, justice, and equity.

Let the law take its course, and then all is well; but allow Judge Mobocrat to prevail, and the whole land will reek with the blood of all who oppose his ruthless violence, and unjust measures.

#### A TESTIMONY.

(The following testimony of the truthfulness of the Gospel, and the power of God, came unsolicited from Sister Domey C. Ross, of Radford, Montgomery county, Virginia.—Ed.)

Please allow me space in the columns of your paper to bear my testimony to the truthfulness of the Gospel of Jesus Christ. I have been a member of the Church of Jesus Christ for over twenty-nine months, and I can truthfully say that I have seen the power of God made manifest in my behalf. In June, 1899, a very painful accident befell me. My face and eyes were severely scalded with boiling coffee, and for four days I was so injured that I could hardly see. I could not rest, but was in agony and pain.

Elder Charles T. Furrow came and administered to me, and in one hour from the time of his administration, the acute pain left me, and I was able to sleep and rest, which was indeed a relief to me, for I had not been able to do either for four days past. My neighbors said, "Send for a doctor," but I did not want human aid, it was divine power that I rested upon for assistance. I remembered how that Jesus had said, "These signs shall follow them that believe." \* \* \* They shall lay hands on the sick, and they shall recover." I also kept in mind the injunction given by James, "Call for the Elders of the Church." I had done so, and by the prayer of faith, through the power of God, I had received the promised blessing.

Should any have occasion to doubt my word, there are something like fifty persons here who can testify to my veracity. They are not all members of the so-called Mormon Church, but are uninterested witnesses.

I thank God that He has sent the "Fishers and Hunters" with the everlasting Gospel, and that He gave me the spirit of investigation, for so many seem careless and indifferent to this good word of salvation. I know that, in the Church of Jesus Christ of Latter-day Saints, that the signs promised by Jesus do follow the true believers. (Mark 16:16), and I am not ashamed to own the same before all men, and declare it unto the very ends of the earth if need be.

Oregon, Washington, Idaho, Montana.

The Union Pacific railroad is the short line to Idaho, Montana, Oregon and Washington, consequently it will cost passengers less money by this route. Ask your nearest ticket agent for tickets via Union Pacific, from Omaha or Kansas City. For full particulars, maps and pamphlets of territory reached via the Union Pacific, address J. F. Aglar, General Agent, St. Louis, Mo.

"Can you give a first-class poliah to a pair of shoes?"

"Shud say so, boss. Why, when Ah poliah a se-man's shoes de ladies glance down at his feet to see if deh hats am on straight."

#### THE MORMON GOD.

Under the above head there appeared in the Charlotte News of North Carolina, July 31, 1900, the following article penned by one of our Elders in reply to a tirade of abuse on "the Mormon God," written by a Rev. Mr. Belk. We are pleased to note the fairness and generosity of the News in giving the Elder an opportunity to defend his belief and that of the Mormon people. Other journals would do well to follow the good example of the Charlotte News.—Ed.

Editor Charlotte News:

I find in your issues of the 13th and 21st of July, a diatribe written by a reverend gentleman named Belk. If you would kindly give me space for an answer, it would be appreciated and I will gladly avail myself of the opportunity in defense of that denounced system, "Mormonism."

The fact is that the "Mormon Elder" travels through the states of this free government, laboring like the apostles and disciples of old, "without purse and scrip," offering salvation without money and without price, and the reverend divines of the day preach "for hire and divine for money." Fearful lest they might lose their prestige and converts, they villianously attack a pure system of religion of which they are in ignorance.

The two articles referred to above, are mainly an attack on the "God of Israel." Mr. Belk calls Him "the Mormon God" and says that He is a tangible being like a man and declares such to be the doctrine of the "heathen Chinese." Knowing that Mr. Belk is ignorant of the God of Israel with His attributes, I will refer him to "the word of God," the "law and testimony," to find out what kind of a being He was thousands of years ago, and as He is unchangeable, of course He will be the same today; I will then describe the being Mr. Belk worships and the reader can decide who are the "heathen."

The God of the Bible could walk, talk, see, hear, feel, taste and smell—in fact, He had all the attributes of man, only in a more perfect way. He walked with Adam in the garden; walked, talked and partook of food with Abraham on the plains of Mamre; wrestled with Jacob; conversed with Moses in the burning bush, and talked with him as one man speaks with his friend; was seen by Moses, Aaron, Nadab and Abihu sitting on a sapphire throne; afterwards was seen by Isaiah, who described His glorious appearance; and when Stephen was stoned to death He was seen on the left hand of the Son of God, who is described as the EXPRESS IMAGE and brightness of His glory.

The God of the Bible is in every way an exalted being, and the Bible speaks of Him as being in the likeness of man.

It says: "Let us make man in our own image," and in the image of God man was made. We must conclude, then, that God, our Father, who sits on His throne with His Son Jesus, is an exalted being, patterned in the likeness and after the image of man, as man was made in His likeness and image, much like the appearance of His Son Jesus, our Elder Brother, who was declared to be the express image of His Father. When Phillip wanted to see the Father, Jesus said: "He that hath seen me hath seen the Father," which all would imply that God the Eternal is like His Son Jesus. The Son Jesus was in every way like unto man in appearance and traveled about as the "son of Joseph, the carpenter," in the valleys of Judea.

The "Mormons" accept this God of the Bible, as described in "Holy Writ" as their God, and worship the Father of the spirits of all flesh. They claim to be His offspring and to have the right to address Him as "Our Father who art in Heaven," notwithstanding the objections of such reverends as Mr. Belk, who would have us worship a nonentity, a heathen God, who was manufactured in the early part of the fourth century, when "paganism" intermixed with Christianity and polluted the whole system. Then it was that a renowned bishop



by the name of Athanasius instituted a creed, which has been adopted universally by modern Christendom. From his theory of the Godhead sprang the first article of religion in the Episcopal church, which reads as follows: "There is but one living and true God, everlasting, without body, parts or passions." Other authorities declare God to be an "incorporeal" being, and it is common for the modern long-faced pharisees of today, who pose as shining lights to guide the unsophisticated, such as the Rev. Belk, to say they have Jesus in their hearts. Let us consider the fallacy of such heathenism: Jesus, who after His resurrection, was a man of immortal tabernacle, having flesh and bones, who sits at the right hand of His Father, in His express image and glory, as seen by Stephen. Think of such materiality dwelling in the heart of such a small-souled being as Mr. Belk has proved himself to be. Is it not generally believed that God is so large that He fills the universe and so small that He can dwell in man's heart?

Mr. Belk ventures the assertion that "God is a spirit." I agree with him and go further and say that man must worship Him in spirit. This does not mean that a man must die and become a spirit to worship God. All theologians recognize the duality of men—the blending of spiritual essence with temporal substance, but generally the spirit is looked upon as immaterial. I have asked the question, "What is a spirit?" and invariably the reply has been, "Spirit is nothing," or in other words, God is nothing, or a nonentity, without body. To assert the immateriality of God is not only to deny His personality, but His very existence. It is the description of an infinite vacuum and the only difference between the modern Christian and the atheist is one of terms and not in fact. The latter says there is no God, and the former in his creed says "God is nothing." I say that this airy, mystical being is the God of modern Christendom, and a "Mormon" who presumes to worship a tangible reality, who can hear, see, taste, smell and has all the passions with which He has blessed His children, are called "Heathens."

Mr. Belk speaks falsely when he says that Mormons worship more than one God. It is true that we believe with Paul that there are "Gods many and Lords many," and with Moses that the Lord our God is "God of Gods and Lord of Lords," and we believe like Daniel and all the Prophets in a plurality of Gods, but we believe in worshipping the Father and Creator of our spirits, the true and living God, who, with His Son and the Holy Ghost, constitute the one "Godhead."

Moses, thousands of years ago, saw the time when Israel would bow down to a senseless nonentity, such as is worshiped today, and in the 4th chapter of Deuteronomy, commencing at the 27th verse, he said that Israel would be scattered and would become so idolatrous that they would worship a God that could not see, nor hear, nor eat, nor smell.

Is not the above prophecy verily fulfilled today in modern Christendom? Are they not worshipping at the shrine of such a God?

Paul says, in the last days, the people would not endure sound doctrine, but would heap up to themselves teachers, having itching ears, who would turn them away from the truth and turn them to fables.

The Mormon Elders are warning them to keep away from these hirelings, who are ever learning but never come to the knowledge of the truth, and they simply ask the people to adopt the teachings of Jesus, as they were taught and practiced in Judea 1900 years ago. If the people will do this, they will repent and be baptized for the remission of sin and have hands laid upon them by one holding authority, for the reception of the Holy Ghost. They will believe in the "God of Israel" and be led by His spirit and

not by blind guides, and they will know the Lord, whom to know is life eternal. They thus will be born again, and become adopted sons of God. Space forbids me to say more, but I would refer the readers to the "word of God, the Bible," to support the "Mormon" in his belief in a tangible God. See Gen. 5:1, 2, male and female made in the likeness of God; Gen. 18, the Lord ate and talked with Abraham; Gen. 32:30, Jacob saw God face to face; Exo. 15:3, the Lord is a man of war; Exo. 24:10, they saw God and did eat and drink; Exo. 33:11, the Lord talked with Moses as one man speaks with a friend, and, as before stated, man was created in the image of God. See Gen. 1:27.

The above shows some of the attributes of the God of Abraham, Isaac and Jacob, whom the Mormons are proud to worship, and to whom they make their petitions.

The nonentity that the world has set up and been worshipping so many hundreds of years does not answer prayer, and it is little wonder that such men as Bradlaugh and Ingersoll defy such a being, an immaterial nothing. The priests of Baal, on Carmel, could get no reply from their God and in their chagrin, cut themselves with knives; they were worshipping a myth, a nonentity; Elijah's God responded to his prayer, he worshipped the tangible reality, the material God of Israel, and the priests of Baal were compelled to acknowledge His supremacy.

The day will come when Mr. Belk and others of his divine order, who have gained their seminary idea of the Godhead through the perverted Athanasius channel, will forsake such paganism and worship "the true and living God."

#### A MINISTER'S DEFENSE.

BY ELDER S. H. FOTHERINGHAM.

We are sorry to say that some of the religious hirelings are still pursuing their wicked course, and are hiding their meanness behind the cloak of religion. Still, the deception can easily be detected by the true servant of God, or a truth seeking people. Strange it is that intelligent people in this fair land of ours will take such a delight in wandering and abusing the servants of God. Intolerance and persecution seem to furnish sufficient evidence to the narrow-minded and ignorant as proof that the Mormons are wrong, but a more stubborn or erroneous opposition never could be resorted to.

All kinds of resistance and rehearsed fables, too old to keep, are quite frequently resurrected, with the necessary changes and additions, calculated to deceive the people. They have been quite successful in poisoning the minds of mankind. Many of the Elders have been brutally treated at the hands of hard-hearted Christians (?). The campaign is usually conducted or led by a minister falsely called a servant of Christ. A few days ago myself and companion met a learned "divine" of Patrick county. The eminent gentleman (?) informed us that he knew all about Mormonism and was very familiar with our teachings. He called our attention to the fact that he himself was well posted. We commenced what we thought would end in a friendly talk, but to our great surprise, he arose with trembling voice, and without cause or provocation he pulled from his saddlebags a pistol, and in tones of thunder he denounced us as "false teachers." His defense was strong, too strong to be refuted by Scripture, or reason. We surrendered at once, realizing that his gun was all he had. Oh, ye ministers of modern Christendom, why do ye fight against God's righteous purposes? Why do you resist the truth and resort to such cowardly methods? Why

not leave your guns at the arsenal, and bring along your Bible, and a better spirit will doubtless prevail.

Who ever heard of God's servants defending the Gospel with a "six shooter," instead of our reverend brother being equipped with the armor of God, and being influenced by the spirit of truth, he was led by another spirit, or spirits.

While in the act of drawing his gun from the saddlebags, I informed him that the New Testament was our only weapon, and the only one we had any use for. To this he had little to say. His eyes sparkled with anger. We said no more to him, as a word from us would only rekindle the fire of hatred that our friend (?) seemed to possess.

We bade him good day and went on our way rejoicing, willing that a just God should judge between us and him. We believe the Lord will come to our rescue and bear us out triumphant over those that oppress us. We have no desire to force our teachings on the people, but we do protest for our rights. We demand the rights of American citizens. We are loyal to our country, so are we loyal to our God, and will ever be found with devoted efforts, zeal and vigor, faith and works, to promote a cause that is noble and elevating, and a cause that we are proud to proclaim.

Now we ask the people, in all humility, to be careful as to what ye do to these men, that claim to be the servants of God. Put them forth a little pace, investigate their teachings, listen to the words of Gamaliel (Acts 5:38-39), and now I say unto you, refrain from these men, and let them alone; for if this council or this work be of men it will come to naught, but if it be of God, ye cannot overthrow it lest haply ye be found fighting against God.

Give us a fair and impartial trial. Give us a hearing, for we testify that this is God's work and cannot be overthrown. It will cause the wicked to revile and the righteous to rejoice.

#### Utah Boys at West Point.

Once more have sons of Utah demonstrated their ability to hold their own with the brightest young minds of the nation in crucial tests for high honors. Edward D. Le Comte, of Park City, and Rupert A. Dunford, of Salt Lake, who, last June, in this city, scored the highest in the preliminary examination for appointment to cadetships at the military academy at West Point, have successfully passed the recent final examinations at the academy.

In a special dispatch to an Eastern paper last Tuesday appear the names of Le Comte and Dunford among the eighty-three successful candidates. Seventy-five of the applicants were disqualified. Several were appointed from the country at large, and Utah is one of the few States whose two candidates won their spurs.

Altogether the boys from the West did extremely well in the final entrance for examinations for place at Uncle Sam's military school. Besides the names of the Utah lads there are mentioned in the triumphant list Otto L. Brunzell, of Idaho; Fred A. Garges, of Nevada; Stanley Koch, of Montana; Torrey R. Maghee, of Wyoming, and James R. Walker, of Colorado.—Salt Lake Herald.

#### Summer Excursions, Colorado, Utah.

The Union Pacific railroad will place in effect on August 7th and 21st, 1900, summer excursion rates of one fare for the round trip, plus \$2, from Missouri river to Denver, Colorado Springs, Pueblo, Ogden and Salt Lake. Tickets good for return until October 31st. For full particulars address J. F. Aglar, General Agent, St. Louis, Mo.



## THE CHURCH.

BY APOSTLE MATHIAS F. COWLEY.

(Continued from page 283.)

God has founded, protected and is perpetuating His Church in the earth, so that when the Prophet passed to the life beyond, the work continued and grew with great rapidity. It is said, "The blood of the martyr is the seed of the Church." President Brigham Young and his associates of the Twelve, according to the voice of the Spirit and the order of the Holy Priesthood, succeeded to the Presidency of the Church. The work of the Lord continued to prosper, contrary to the prediction of its enemies that when the Prophet Joseph was out of the way the work would come to naught. The foundation of a temple had been laid, and this was pushed to completion, dedicated to the Lord and ordinances performed therein. Mobocratic hostilities were renewed, however, with determined vigor. Nauvoo was besieged. The temple was burned. Elder William Anderson and his son were killed, and the Saints expelled at the point of the bayonet. They had built up a flourishing city in an incredibly short time, were quiet, peaceable, law-abiding, industrious citizens. The killing of their leading men, burning of their homes, the numerous indignities heaped upon them was as dastardly and cold-blooded as any persecution chronicled in the annals of history, especially when we consider that it occurred in a free country, where freedom to every race and religion is the proud boast of its people. Many of the people left Nauvoo in the dead of winter, 1845-6, crossing the Mississippi river on the ice. The day after the general exodus nine children were born in the camp of the exiled people. Under the leadership of President Young and his associates they moved westward across the State of Iowa and built up a settlement called Winter Quarters, where the people remained to recruit until 1847. While there the government called on the Saints for 500 men to engage in the war with Mexico. They were promptly supplied, and the most able-bodied men were sent to defend their country.

In the spring of 1847 President Young and a small company, numbering 143, including three women, started from the Missouri river to find beyond the Rocky mountains a place of rest, where they might build and inhabit; and worship God "free from the furious rage of mobs." After an interesting and trying journey of about three months this noble band of patriots entered Salt Lake Valley July 24th, 1847, over 1,000 miles from the Missouri river. As they emerged from the mouth of what was afterwards named Emigration Canyon, they stood upon a plateau facing westward, and to the north and south a great valley extended, bordered on the west by mountains and a great inland sea of salt water, which is the Great Salt Lake. The islands in the lake are mountains, almost destitute of timber, but supplied with grass suitable for the grazing of horses and cattle. The valley was poorly watered, and dry sterility was the appearance of the country before them, but God was their leader, and He had shown to President Young beforehand the Salt Lake Valley. When they entered the valley the Prophet said, "This is the place. Here we will build a city." When they came upon the ground where the temple now stands President Young, thrusting his cane into the ground, said in substance, "Here we

will stay, and upon this ground we will build a temple." All the events conducing to the growth and development of the valleys prove that President Brigham Young knew whereof he spoke, and God has confirmed his words by the many blessings of Divine Providence showered upon the people in building up a commonwealth in what was in those days a great barren waste. The soil upon which they then stood belonged to Mexico. These pioneers were as truly exiles from their country as the Puritans who ploughed the trackless ocean and planted their feet upon Plymouth Rock. And yet the Latter-day Saints had now 500 men in the American army, in the contest with Mexico. Upon a prominent mountain peak, called Ensign, these pioneers planted the Stars and Stripes, the flag of their country, and possessed the land as citizens of the United States. Upon the arrival of this first company the work of plowing and building immediately commenced. It would take volumes to tell the history of their growth and progress from then till now. But these volumes are written both in books, upon the mountains, and in the valleys, which are an open book for the inspection of all people. In the fall of 1847 a large company of Saints crossed the plains, led by President John Taylor and other prominent men. The companies continued to pour into Salt Lake Valley and spread into the valleys north and south each year from 1847 to 1890, coming as Latter-day Saints under the regulations of the Church. The leading brethren had made covenant that they would not cease their energies until all the Saints who would remain faithful should be gathered to the place appointed.

Before the death of the Prophet Joseph many had apostatized. The Saints were not so well established in doctrine as they are today, and some were led astray by the pretensions of prominent men who were disposed to leave the Church and follow in their own course. The Twelve Apostles stood next in authority to the Presidency of the Church, by the order pointed out in the revelations of God. At the time when Sidney Rigdon was asserting his claims to the guardianship of the Church, President Brigham Young stood up to address the Saints. A remarkable manifestation of God's power took place. President Young was transfigured before the people. He appeared to increase in height and in the form of his face and body to the exact personal appearance of the Prophet Joseph Smith. When he spoke his voice was as that of the martyred Prophet. People who were present on that occasion say that had their eyes been closed so that they had not seen President Young when he arose from his seat they would not have believed the speaker to be other than the martyred Prophet, Joseph. Truly the mantle of Joseph had fallen upon Brigham, and while Joseph had received all the keys of the Priesthood and bestowed them upon the Twelve, and the revelations upon which to build the Church of Christ, President Young as truly built upon those revelations during his entire administration. In 1849 at Winter Quarters he was sustained as President of the Church by the unanimous voice of the Priesthood, with Heber C. Kimball and Willard Richards as Counselors, and by the voice of the Church thereafter at each general conference during the remainder of his lifetime. President Young presided over the Church as the Senior Apostle for thirty-three years, five years in connection with the Twelve and twenty-eight years in

the Presidency. Soon after the settlement of the Saints in Salt Lake Valley other valleys were explored north and south, and settlements established wherever water could be obtained, as rapidly as the strength and numbers of the Saints would justify. As early as the year 1850 settlements were founded and the Saints organized in wards, with quorums of the Priesthood from Cache Valley to St. George, a distance of over 400 miles from north to south. Wherever the Saints locate in settlements of a few families, or more, they are organized with a Bishop or Counselors to preside over them, with Priests, Teachers and Deacons, as before explained, for a local ministry. As helps in government they had in those early days the Relief Society, to relieve the poor and afflicted. The society is composed of women, and was first organized March 17, 1843, by the Prophet Joseph Smith in Nauvoo. In 1849 the first Sunday School was established in the Church by Richard Ballantyne in the Fourteenth ward, Salt Lake City. Later, and during the administration of President Young, the Young Men and Young Ladies' Mutual Improvement Associations were inaugurated. Still later, by suggestion of Sister Aurelia Spencer Rogers, under the administration of President John Taylor, the primary associations, presided over and conducted by capable sisters, were established for the especial benefit of little children. All these are helps and governments to meet the growing requirements of the Saints in matters of religious, moral, and intellectual training and development. Each of these organizations exist in every Bishop's ward, unless the number of any class who properly belong to one particular of the association named are too limited to make the organization profitable. In such cases those who would take part in such associations are not unprovided for, because the Sunday school, more than any other association in the Church, takes in all ages of both sexes. Our Sunday schools now have a population of nearly 121,000 pupils. Where there are a sufficient number of wards in any section of the country, these wards are presided over by a President and two Counselors, with a High Council, who have certain jurisdiction over matters pertaining to the Church in this group of wards. The associations, Sunday schools, societies, etc., have a general superintendency of three, with aids to assist them, and this organization over these wards is called a Stake or Zion. For convenience sake, the geographical boundaries of the Stake are usually the same as those of the county, but not always or necessarily so. Sometimes the population of two or three counties is not too great to be one Stake, were the settlements close together, or not separated by mountains, which render the attendance of the people at Stake conferences, especially in the winter season, very laborious, and in some instances almost impossible. We now have forty-two Stakes of Zion. They extend from Canada to Mexico. They exist in Utah, Idaho, Arizona, Wyoming, Colorado, Canada and Mexico. Many of them were organized just prior to the decease of President Young, the remainder under his successors, respectively: Presidents Taylor, Woodruff and Snow. April 8th, 1853, the temple in Salt Lake City was commenced. It was just forty years in building. It is built of granite. The rock was first hauled, for fifteen years, with ox teams a distance of sixteen